

# Bible Society Record



Containing the Correspondence, Receipts, Etc., of the American Bible Society.

"Thy Word is a Lamp unto my Feet, and a Light unto my Path."

VOL. XXIV. NEW YORK, NOVEMBER 20, 1879.

NO. 11.

## RENEWALS.

All persons who are receiving the *Bible Society Record*, as subscribers or as life members, are respectfully requested to take notice of the date affixed to their names on the label of the paper, and to give seasonable notice of their desire to receive the *Record* another year. Many subscriptions expire at this season of the year, as indicated by the sign, "Dec. '79," or "Jan. '80."

Friends of the Society are also invited to organize clubs of subscribers, and thus secure a wider circulation for the information about foreign and domestic distribution which its columns contain.

In the single department of furnishing information concerning the translation and circulation of the Bible, at home and abroad, the *Record* stands without a rival.

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1. To individual subscribers who have forwarded 30 cents in payment.
2. To churches, auxiliary societies, and clubs, at the rate of twelve copies for three dollars.
3. To life members and life directors who request it on the grounds of their membership.
4. To the officers of each auxiliary society which keeps up its remittances to our treasury.

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## THE BIBLE CONTRASTED WITH OTHER SACRED BOOKS.

BY FREDERICK MYERS.

To feel forcibly the divinity of the Bible it is only necessary to read other sacred books extant among men—or at the least translations of them. The chief and best of all such is Mohammed's Koran. This is indeed in some respects a wonderful work; in parts so awful and authoritative—of speech so passionless and stern—as articulate thunder from out of a clear sky; arousing as a trumpet-call, hurried as a battle-cry; grandly despotic. But though fragments of it be so noble, yet as a whole how inferior is it to any preceptive or prophetic portion of even the Hebrew Scriptures. For the most part a series of contemporaneous utterances, at once frivolous and monotonous; with no shape or sequence, no method or coherence. A book either of edicts and general orders, or of mere visions and rhapsodies; encouraging no investigation, precluding all discussion; so strict in commandment, so poor in principle; with no historical element in it, and no accommodative progression; of burning words indeed sometimes, but cold at the heart; without any largeness of sympathy, of pity, or of love. The Shasters and Vedas of the East—how cumbersome and how childish; with their tedious traditions and endless fables without morals; false in philosophy and yet not true in sentiment; dreamy, languid, and inane; affording no ground for faith, and inspiring no hope of progress. The most venerable books of the Chinese—not sacred but emphatically secular—maxims of prudence and of order, and not laws of duty or of love—neither divine nor human, only conventional—no soul of man that feels itself immortal could feed itself on these. The Egyptian sacred sculptures indeed, could we read them better, might exhibit to us truer things than these, but all their wisdom



would assuredly be found but a small part of that which comes to us through Moses; while when we turn to the most mature products of those classic nations who possessed no sacred writings, but who strove to work out the great problems of human destiny for themselves, and in so doing have indeed risen to a stature which, measured by any merely earthly standard, is the highest known among the races of mankind, we cannot but be impressed with the moral superiority of the very earliest elements of the revelations of the Bible over the maturest productions of their most speculative minds.

However much the Christian Scriptures may have taught us to consider but as elementary some of the representations of the Hebrew Scriptures, yet it is only in comparison with these that for one moment they can seem inferior to any writings extant among men. Considered in comparison with all the other literature and philosophy existing in the world which ever assumed to embody or exhibit a revelation of truth and duty for man, they are so superior as to be generically different. They are emphatically Holy Scriptures as well as Sacred.

For in no other writings is the infinite difference between right and wrong, good and evil, so invariably asserted and so inflexibly upheld. Such uniform and clear declaration of the unity of God and of his claims on the hearts of his creatures—such mingled manifestations of his goodness and severity—as at once the Lawgiver and the Father—showing mercy to the transgressor, and yet vindicating always the majesty of law—where elsewhere shall we find the like? And such revelations of humanity too; such inculcation of man's present unworthiness and weakness, and misery, and yet such assertion of his original dignity and potential worth; such cultivation of the conscience; such exhibition of prayer and obedience, of penitence and faith and love, as means of grace: these things, and such as these, mark off even the older volume of our Scriptures from all the writings of heathenism by a distance we cannot measure.

With whatever elements of human imperfection some portions of them may have been permitted to be associated, yet no one can honestly read any of those parts of the Hebrew writings which make claim to be direct revelation, without feeling that there is that in them which rebukes sin and exhorts to holiness—which recognizes in man high responsibilities, and everywhere impresses the omnipresent providence of God. And those imperfections and inferiorities of historic detail, what are they but the links and threads which bind on the actual to the ideal—which form that only junction of the divine and the human which can convey the light and life of the one so as to be received by the other influentially, but without shock or injury? What wonderful communion have we thus not only with what is altogether above us, but also with spirit through the flesh. The Scriptures are indeed often as the opening of the heavens, calling us to listen to words the like of which never have arisen, or could have arisen, from the earth; but even here though the message is divine, the voice which speaks it and the language spoken are ever as the speech of man, and the mind that has to receive it needs not to be unclothed but only clothed upon.

Thus is the Bible, while a revelation of the divine, ever full of human interest and human

sympathy—of love and light and life; no unimpassioned, cold, clear, philosophy or morality; no system, no code; neither only truths delivered as oracles, nor mere commandments written on tables of stone, but a history as well as a revelation; a religion written on the fleshly tablets of man's heart, to be learnt by reverence and to be obeyed by love. From the first page of it to the last it preserves this same gracious mode of teaching us—unfolding gradually the same great scheme by means of the greatest variety of operations—presenting us with all kinds of character and scenery, all sorts and conditions of men; sublime yet practical; rousing dormant energies, sowing truths; its doctrines distilling as dew, its pleadings penetrating like light; ever connecting earth with heaven, as it were by ascending and descending angels, and binding up the revelations of man's highest destinies and duties with the most truthful records of his sufferings and his sins. True it is that it is not a complete history of mankind, but principally of one people only; and unquestionably there are considerable developments of human nature which are not treated of by it at all; but still the Bible is a book which treats of most things visible as well as of so many things invisible; a book which registers the first creation of the world as well as predicts its last day; a book which in its earliest pages, written it may be a thousand years before those of any book now existing in the world, contains almost the whole authentic history that we have of the infancy of our race; and which in its course of narrative, though it be chiefly concerned with the history of the Hebrews, brings before us specimens of almost every variety of man and every type of character, from the East and from the West—making us citizens of this world in our training for a higher citizenship above. Thus mingling human sympathies with divine instructions, and linking on the unknown to the known—the Bible of God is as full of grace as it is of truth, and speaks to us as the very Messiah himself, with a self-evidencing divinity, because speaking as man never spake.

But amidst all this variety, what unity of spirit and of aim is there in the Bible; the representations of God though continually progressive, yet always so in the same direction of holiness and love; and the history of man, though always exhibiting him sinful, yet never as hopelessly degraded. A revelation spreading itself over fifteen centuries, and uniformly growing and brightening—gradually lessening its own shadows, and at last changing itself into perfect day—herein lies a testimony as to whence it came which it is impossible to gainsay. And though written by nearly fifty writers of every order and condition—kings and shepherds, warriors and fishermen, priests and publicans—separated from each other by intervals of long centuries—we recognize the same characteristic tone throughout; uniformly leaving on the mind an impression of the holiness of God and of the capacity of humanity—which to this day the most enlightened feel it a task intellectually to master, and an impossibility practically to surpass.

And more than this: In all Scripture there is a centre; there is a transcendent object which all its prophecy predicts and all its history tends to introduce. All the events and personages—the patriarchs, the law, and the prophets, and the apostles—are but as the circumference of



this, and derive all their glory from it as the planets from the solar fire. And he who thus stands where all the converging lines of Scripture meet is the Messiah of humanity as well as of the Jews—the Son of God and the Son of Man. Thus the Bible vindicates itself as the law and the gospel of our race—as the earliest and the last communication from Heaven—as all that ever has been, or ever shall be, supernaturally written for our learning—as at once the final revelation of God and the whole duty of man.

## Foreign Department.

### CHINA.

From the report of Mr. Thorne for the month of December, which has been forwarded to us by Dr. Gulick, we make the following extracts:

Hsin-Ho is a small town, with apparently but little movement of trade or curiosity. Schools are now flourishing in this land, where formerly they were broken up. So the youth of China now coming up has better means of viewing the situation than his father, less conservative, and, if rightly directed, a power for good in the state and empire. I gave a copy of Luke to a heated-faced boy of tender age, yet on whose back a babe was strapped half asleep and half awake, its head bobbing with the boy's action. The boy said he wanted the book and eagerly handed me a lot of cash. It proved short, of course. These bustling busy-bodies, ever anxious to save, yet making ever so much trouble for themselves and every one else, always run short. Then he opened his eyes as if he didn't know my price, and the baby's florid face scanned the boy's, for besides its eyes, nose, and mouth, there were on it other things of prominence. The boy was clever and thirsted for something *new* to read, evidently. I knew the boy would have no stocking to hang up for Santa Claus at Christmas, yet I doubt not his real pleasure for the time equalled anything in the stocking line.

At Ning-Kua-Fu I had two days of very pleasant visiting through and through the place, from end to end and side to side, till I thought almost every one had had an opportunity offered them to receive the book. Mr. Trench,\* of the China Inland Mission, is here stationed, and my last sales were made in his company on the way from the chapel to my boat. He, though dressed in Chinese costume, was yet more of a curio than I. His hair and complexion being very fair, and a fresh, healthy colour on his cheek—so different from all Chinamen—gave him a prominence above all of that crowded street. I congratulated Mr. T. on being so well located; for I consider Ning-Kua-Fu in my books the champion city of the two Kiang provinces, having taken 569 copies of the gospels in the two visits I made. Though he has been only a few months in China, yet, by that zeal given him by God, his progress in the language is already manifest by the pithy, though short, sentences he addresses to the people who flock to his side. There is good hope for the church of Christ in this place.

I went past the ruins of a still smouldering fire one morning. The houseless with children and

furniture were cooped up in the corners of the streets, while a yellow capped and coated priest was seated at a table reading some highly-embellished paper, right among the ruins; the current of humanity, the crowding of the curious, and the sorrowing gaze of the mourners of burnt property, all here met for a moment of time, and the priest seemed the oracle. Shortly after, upon returning again by this same place, I noted the still burning joss paper near the place where the priest had been stationed; he had finished his invocations and had gone. I took his place and proceeded to say my say, telling the people that all things they saw, even their living bodies, would soon pass away. The fire of the past night was my theme, first and last, and from it I brought to their notice what my book says of things perishable and things lasting—their bodies and their treasures one, and their souls the other. I was permitted to make some impression even on the groups of the houseless mourners; and from one another they asked to see, and some finally became possessors of the word. I tried to impress them, as I left, that it was for their very great good I was there; and for them alone, as for those who had houses to shelter them, God's word was written, which I was sent to give them that they might believe; and let all things perish, their souls would be saved alive and live with their Father in joy unspeakable hereafter.

After leaving Ning-Kua, where the weather was most favourable for my work, I visited Sun-Tsun, arriving near there the evening before Christmas and getting there Christmas-day. The day was cloudy, but still there was no frost or ice visible, though snow was in the air during part of the afternoon. The place is like a country town, a great deal of bustle and commotion in the streets, and very little to show for it all. I rejoiced to have this privilege of witnessing for Christ on his earthly natal day, here in the heart of a heathen nation, and went ashore in good heart for the work, feeling that He who is our Father indeed had given me a very precious gift this day; and as he loved me while I was yet in my sins, so should I love his creatures, though they may be dead in their sins; for God is seen in all his works, and man, the very image of his Maker, has God's breath of life in him so long as he lives on earth.

Taking up cheerfully some few books, I went forth into the raw day. I hung about the doors of a shop wherein fish in baskets were being weighed; a man listened, so did a boy or two, but the weighing went on and no books were sold. Then I concluded I had seen most of the place, when turning a sharp corner and going down a few steps I entered a regular wide-awake place, shops open, and country and town people jostling, trading, smoking, and talking all at the same time with one another; the streets sticky with mud, diversified with pigs, chickens, and some children. I found the place, or main street, led directly away from the creek, perpendicular to its line, and right into the country; that it was quite an important little town, with crowds ready to receive me and apparently expectant. This reception refreshed me very much, and I was not long in making them well acquainted with me and my mission, with the day, what Christmas meant, and, out of it all, Christ's great love for us all. The children at first ran from me, but, seeing that I didn't eat any of them

\* Nephew of Rev. Richard C. Trench, D.D., of the English Church.



up, gradually became friendly; and having now some spare coin, I bought largely of peanuts and hemp-seed candy, and supplied liberally the wants of the young folks, much to the amusement of the mothers and wonder of the men, for I was prodigal in my gifts, it being Christmas. The result was, that when I left any quarter, all the babies were at once put in arms and escorted me from place to place.

I had to go back to my boat for a fresh supply of books, and my total distribution was very much out of proportion to the population. Had Nanking treated me so well, my box of a thousand would soon have been empty. But this was Christmas, and I felt that God was with this his work, and was well pleased that I should be here. I gave one book to a school-teacher, who in the doorway viewed me, while his scholars screwed their heads through the window for a glimpse of the foreigner. The old man, bearded like a pard and active as a child, appeared pleased at getting his Christmas present in this form. It was my only one this year, the richest and best made in a lifetime, if that man, through God's goodness and mercy, turns to Jesus as his Saviour.

At Shui-Yang I arrived the day following. The weather had now become really colder; ice formed in my cabin, and the banks of the stream sparkled in the sunlight. My oil-stove was a necessity—so, too, my cotton coverlids—while both were luxuriously enjoyed in their turn. I went ashore, however, confident of being well received; for the last time I had been here the people gladly welcomed me and my book. Now, however, I found a change had come "o'er the spirit of my dream;" then it was mid-summer, now mid-winter. When I reached the street after climbing up the bund, I found the place had put on a half-frozen look; the people passed along as if they were afraid to screw their heads about; the little boys looked up in wonder as they bumped against me; the store-keepers from their inner places apparently heard my voice, raised in pleading tones for them, as well as all hearers, to come forward and buy my book. But now they were not hanging half out of their shop-fronts—inside, rather, and coated with cotton, and acting, too, as if they had cotton in their ears, for they merely turned their heads, glanced my way, and went on with their brown-study of occupation. I began to feel the ice creeping up from the ground myself, and asked myself if this was a dream—this really Shui-Yang, and the men and women really alive. But I walked through and through the place from end to end—it had no side streets—going and retracing my steps, and in all that time and space only disposed of four books, where before some two hundred were taken. The town did look next to lifeless. But few boats were at the landing; last summer crowds of junks were here. But few people were met in the streets, and they evidently out on compulsion, for ice was forming all day, coating the stopping-places and rendering walking unsafe. My disappointment, when I was forced to go back to the boat bringing almost all my books with me, was great; the bitter cold day, doubtless, had an effect on the people most unfavourable for the distribution of the word. The little boys even refused to accept some peanuts, which I bought on purpose for them, as though the proceeding was entirely out of place; even their mothers in the doorways looked askance at me.

I felt myself an utter failure, and, for the first time in my visiting experience, I returned to my boat with a sad, sorrowful heart. "Beware lest thou forget the Lord." This came in answer to my questionings, and I felt that He, my Father, had hidden his face, and I was troubled. It was, indeed, "mine own infirmity."

From this on to the Great River, via Tai-ping-Fu, the weather kept extremely cold, so that, though we arrived too late at Tai-ping to go ashore, had I done so I doubt if any books could have been distributed. The next day, very early, the boat started for the river, but by reason of a head wind could not proceed on to Hu-Hu, and we came back to the Tai-ping landing-place, three  $\frac{1}{2}$  from town. Here I ventured ashore and disposed of a few books; but, as at Shui-Yang, access to the people was denied me. They burrowed in their clothes, or stuck fast in their boats or houses, and inclined not for any inducement to come forth in the face of the day. This was the 28th of December and ends my month's business, for the next day was Sunday—a blowing, wintry day—and on Monday, the 30th, most of the time was taken up in getting to Hu-Hu, bowling before a westerly breeze, swiftly doing the distance, but not getting in before dark. And the 31st December was a very cold, disagreeable day, with a stiff gale blowing, the boats all tied up in safety, and but few venturing off. On shore I went to the customs, and into the streets also for a little distance; but the weather was too chilly and boisterous to venture on the distribution of any books.

The last day of the year thus closed in truly seasonable weather, when all things out of doors were crisp, brittle, and very dry, the wind rough-grained and noisy, and people muffled up and going slow as if meditating a return home. My boat-cabin was the most comfortable place I could find; walking was impossible; and so the day passed away and the year ended.

I have not given you at so much length this month's report, for you can say of this trip, "part of which I was;" and my report now, for the first part, will be better from your additions and notations.

I forgot to describe the old one-sided-faced woman of Ho-Yueh-Ch'ou. You will probably write about her, for she procured from you the copy which she was loudly claiming to be relieved of in front of my crowd, as if I had done her some personal injury. One side of her face was apparently all right, but the other half was all wrong; everything had an upward twist—hair, eyebrows, eyes, tip of nose, corner of mouth, and chin—and all, too, nearly hid in wrinkles; her voice too, from that side, had a key-note an octave higher than the average woman as she burst upon my hearing with her shrill cry—"I don't want yer book—I don't want yer book!" I was busy in the midst of an attentive crowd and expectant purchasers, and merely said to her, "Wait and I will take your book," expecting to pay her from another hand in the crowd; but the people seemed annoyed at the interruption, and as I was about to pass her the cash, a man near took the book quickly from her and gave her the money therefor. She said not another word, but turned her back on us all and hobbled quickly away.

Incidents sad, solemn, odd, and funny—many stranger than any known fiction—have occurred in my presence during the past year of work;



and in all, if we can rest the mind upon them, as it were, in their import and nature, there is found not only to be the result in food for reflection, but like acting charades, the men and women merely players, here are life's tragedies and life's farces put upon nature's own scene; and the great Teacher of man shows us, by such as by other methods, our inner selves behind the scenes, and the lesson, by God's providence, is never forgotten. Man should be subjective to feel the world as it rolls under his feet; touching the ground thus shows his nature from the earth, earthy. There are those who bend the back and gaze downward—walk on all fours, so to speak, like the beasts of the field; but man truly was made upright, though he has sought out many inventions. And this heathen people, now grovelling so near the ground, have yet immortal souls, which, by the breath of God's life, can make them look up and see his salvation—make them to walk erect, pointing heavenward, and warmed by the Sun of Righteousness with healing in his wings. Yours faithfully, JOHN THORNE.

### KARS.

LETTER FROM DR. I. G. BLISS.

BIBLE HOUSE, CONSTANTINOPLE, Sept. 25, 1879.

A very interesting letter has just come to hand from a gentleman who has recently visited Kars, and other important towns in that district ceded by Turkey to Russia in the end of the late war. This gentleman extended his journey into the Caucasus, visited Eitchwisdzin and other places in that vicinity. He was surprised and delighted at the wide dissemination of the word of God in all that region. In one place he found thirty Protestants, who with their families are in the habit of meeting for worship on the Sabbath, and maintain private and family devotions with more strictness than many who have had larger opportunities for acquainting themselves with the demands of Bible Christianity.

It is now more than thirty years since the first efforts were made from Erzroom to introduce the Scriptures into the Caucasus. By means of travellers, merchants, and artisans who passed over the border, portions of the divine word in the Modern Armenian were scattered in different places. Subsequently colporteurs were employed, but their labours were much hindered. The leavening influence has been larger than those who made the venture had dared to hope. The movement in favour of Bible Christianity is more extended, and has taken a firmer hold of those communities than the faith of the toilers looked for.

All true Bible men in the Caucasus have suffered not a little persecution for the truth's sake, but in the darkest hours they have been cheered and sustained by the divine promises, and their faith has not faltered.

The first copy of the entire Bible in the Modern Armenian found its way into southern Russia, via Erzroom and Van. Its owner made merchandise of it and sold it at an extravagant price to the eager purchasers he found. The desire to see and read this precious book was very great, and it was passed from family to family. This was not an easy thing to accomplish without exposure. The friends devised various methods to convey the wonderful book from place to place. Sometimes it was wrapped up and put in a bag and carried on a horse to whatever place it was desirable to convey it. When these earnest stu-

dents of the book learned that by sending to Constantinople they could obtain a large supply, they deputed one of their number to come to this distant city and purchase a number of copies. From that time their wants have been quite well supplied. It is true that great efforts have been made by ecclesiastics to prevent the free circulation of the Scriptures in the Modern Armenian, and it is now difficult to introduce them into the empire. Even merchants who have desired to order them as they would any other article of merchandise, to supply the demand, have been deterred from so doing by the difficulties thrown in their way.

During the war more freedom was enjoyed in this respect than before. At the present time, judging from the statements of the gentleman referred to above, the Lutheran governors found in certain cities and districts favour our Protestant brethren to a certain extent; still the word of God and all who love that word in that whole region find many adversaries.

Let the prayer of all Christ's true disciples be, that religious liberty may be speedily given to the inhabitants of Russia, and the word of God be unbound in all its provinces.

Yours truly, ISAAC G. BLISS.

### LETTER FROM BULGARIA.

In the annual meeting of our Mission, held on the 12th and 13th inst., the native preachers and colporteurs gave a very interesting account of their work for the present year. I rejoice at the opportunity of briefly stating the satisfactory results accomplished. The press in Bulgaria is free, and we can both preach and circulate the gospel in the remotest corners of our country. During the present year the districts in which the colporteurs have laboured are those of Tirnova, Loftcha, Lom, Widdin, and Shumla. Everywhere a great and in some places an unexpected desire has been manifested, especially on the part of the young, to procure Bibles and Testaments. This is due largely to the fact, that the Greek (Orthodox) Church has always allowed, though it has never encouraged, the reading of the Scriptures. In many places the school-teachers very strongly urge their pupils to buy Bibles and Testaments, and there are thus great and precious opportunities afforded to colporteurs to hold very interesting and profitable religious conversation with the people. In the village of Troyan, near Loftcha, the school-boys were so anxious to buy Testaments that they felt greatly disappointed when told by the native preacher, that the copies he had brought with him were all disposed of.

The prospects for the circulation of the Scriptures among our people are more encouraging now than ever before. Some of the colporteurs have succeeded in selling copies of the Scriptures in villages where a few years ago it was considered almost impossible to sell a book of any kind. Expressing our hearty thanks for the means you have thus far placed within our hands to circulate the word of life among our people, we entertain the hope that you will continue in the future your liberal grants to our Mission, that we may enlarge our work and help the people not only to read, but also to treasure up in their hearts the saving truths of the Bible.

In behalf of the annual meeting of the Meth. Ep. Mission in Bulgaria: S. THOMOFF.

SVISTOV, September 15, 1879.



I DEEM the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion, and a thorough conviction that sound morals, religious liberty, and a just sense of religious responsibility, are essentially connected with all true and lasting happiness.—*Gen. Harrison's Inaugural Address.*

## Domestic Department.

### EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

#### CALIFORNIA AND NEVADA.

I send you this day this my September report, which shows good "volunteer" work done in California.

My own labours have been confined to the general work with pen and person, including a visit to the Southern California Bible Society at Los Angeles, where I met the board and attended the annual meeting of the society, and where I secured volunteers for a more thorough work than has been done in Southern California heretofore. I also attended the Southern California Conference of the Meth. Ep. Church, and was much pleased with the expressions of willingness on the part of members of said conference to co-operate with us in the distribution of the Scriptures on the "volunteer plan." I have already received letters asking for books for distribution by members of conference. So far as the missionary features of our work are concerned, I consider my visit to Los Angeles most opportune and profitable. After returning home and spending one day in my office I left for San Jose, where I attended the California annual Conference of the Meth. Ep. Church. I addressed the two conferences in behalf of our cause, and also the quadriennial lay Conference of the Meth. Ep. Church, and I am pleased to say, all of these bodies passed resolutions pledging co-operation. While times are very hard at present in California, yet we hope for a better future at no distant day, financially.

#### ILLINOIS AND WESTERN INDIANA.

The auxiliaries reporting this month are seven, viz., Fulton and North Fulton, Hamilton, Jefferson, Stark, and Stephenson Counties, Illinois; and Gibson County, Indiana. Nearly all of these auxiliaries make a good report this year—showing in some instances, quite an advance on the previous year. This is especially the case with Fulton and North Fulton auxiliaries. The cause has received a very decided impulse in that section, from the earnest and efficient labours of Agent Hartshorn, who has visited most of the branch societies in the county, and infused new life into some that were well nigh dead. Local agents and volunteer workers have been enlisted, who are doing very effective service; some of the first fruits already appear in this year's returns, but we hope for much more to follow.

Stark County makes a good record under the zealous labours of Agent Daniels. They make a donation of \$100 to the Parent Society. Another year they make a thorough canvass.

Stephenson County makes a better report this year than last, and crowns it with a \$500 donation to the American Bible Society. Under the wise and untiring labours of Agent Foster they work

nobly and give generously. The Germans are among the most zealous and liberal of the noble Bible constituency in that section. On the whole, we feel quite encouraged, and hope for better results both in a financial and missionary point of view. The improved finances of many parts of the field are beginning to tell upon our work.

Gibson County, Ind., is among the most liberal and efficient auxiliaries in that noble State. They have been doing a good work in that county for years past, and were somewhat surprised and startled to find upon a careful canvass of one township in the county that more than four-tenths of the families were without Bibles; nearly all of these families have been supplied. They commence a thorough canvass of the whole county at once.

#### IOWA.

During the past month I officially visited the Iowa Conference of the Meth. Ep. Church, at Burlington, the Upper Iowa Conference, at the city of Davenport, and the United Presbyterian Synod of Iowa, at Des Moines. All these religious bodies received me cordially in the name and in the behalf of the Society, and gave me ample time to address them, and each passed strong and cheering resolutions of hearty approval of the American Bible Society, pledging earnest co-operation with the local societies. I especially desire to record the kindness and interest for our cause on the part of Bishop Harris, while in Iowa presiding over the four annual conferences of the Meth. Ep. Church.

I think the pastors in Iowa, to some extent at least, realize the situation, and, the demand at their hands of immediate and constant aid. I feel more and more encouraged in the final success of the volunteer plan in this State. But I would like to move more rapidly than it is possible under the circumstances to do, and I have constant need for patience and mighty faith. People and churches here have so much to do, and the work presses. However, we have no reason for discouragement, for the past two years we have reduced our debt to the American Bible Society by \$6,500.

#### KANSAS.

The last month has been one of constant work, hard travelling, etc., and passes away with this report, leaving me with plenty to do on commencing the new one. It so happens at three periods of the year that Ecclesiastical meetings are held by three or four bodies in one week, and with the large area of State territory the places of these meetings are not often very close to each other.

Colporteur Buffington has entered upon the new field, and will doubtless have much to do. It has a large Roman Catholic population, but he is energetic and I expect him to do much good.

#### MICHIGAN AND WISCONSIN.

Having visited the two Meth. Ep. Conferences, the Congregational Convention, the Baptist Convention, and the Presbyterian Synod, in Wisconsin, I find generally a kind feeling towards the cause; the extremely depressed business of two or three years past, poor crops, etc., having given way to better times.

Nearly all the Bible societies are coming into better condition, perhaps all are self-supporting. I have at the ecclesiastical meetings emphasized briefly the work accomplished by colporteurs,



showing what the American Bible Society is now doing and wants help in doing, in Wisconsin.

#### MISSOURI.

The nine religious bodies visited in September were far apart, and in session near the same time, and so not easy to reach; our Society was warmly endorsed by them all. The St. Louis and the Western German Meth. Ep. Conferences, which met in St. Louis and in St. Joseph, as usual, took liberal collections for our Society, and their bishops, Bowman and Harris, spoke earnestly for the Bible cause, so did Bishops Pierce and Wightman; it was cheering to hear the bishop last named insist upon the duty of all the churches making annual collections for the American Bible Society.

Our colporteur work for the month has been good and we hope it will improve: eight men have travelled 2,568 miles, laboured 196 days, visited 2,485 families, and supplied 317 of the 423 families found destitute, and 263 individuals; 1,179 copies of Scripture, valued at \$416 64, were sold; and 490 copies, valued at \$108 13, were given to the needy.

Colporteur Hindman says the times are hard, yet in forty-three days he has visited 980 families, and found 125 destitute, and has sold and donated volumes of Scripture valued at \$178 56—a work in that county far in excess of the ten previous years.

#### NEBRASKA, COLORADO, AND WYOMING.

My annual tour to Wyoming and Colorado for 1879, was completed September 30th, in health and safety. Take it as a whole, it was the most satisfactory I have ever made to that part of my field. Not that all the societies are up to the mark in efficiency. But some of the societies that have been a great solicitude to me are now in a much more hopeful condition. The securing of efficient officers for societies and committees is the desideratum. The Christian public will cordially co-operate with any local Bible society that attends to its work, as defined by its constitution.

The committee at Leadville is hopeful. I was greatly cheered by the decided expression of sympathy with the Bible work; and then the forwarding of \$50 to secure a supply of books shows that somebody is in earnest.

At Las Animas, in Bent County, I had a refreshing time. The president of Bent County Bible Society took me to his house, and kept me like a brother for four days.

#### NORTH AND SOUTH CAROLINA.

The anniversaries attended during the month were those of the societies of Caldwell County, N. C., and of Anderson County, S. C., and were pleasant and profitable meetings, evidently resulting in an increased interest in the auxiliaries concerned. There are evidences of a more hopeful feeling in business matters, and with these are pleasing indications of a desire to replenish Bible depositories where sales have long been nominal.

An important item of the colporteur work, and which does not appear in the figures, was the distribution of fifty-six copies of Indian Scriptures among the Cherokees of Jackson County, N. C., the field of Colporteur Frank Leach.

The average distribution found by the colporters is still heavy. Of the 1,789 families visited (exclusive of the Cherokees), more than a fourth

were destitute of the Holy Scriptures, and more than one-fifth were supplied, and 2,009 volumes distributed.

#### OREGON AND WASHINGTON TERRITORY.

Sabbath, the 7th, I spent at Dallas, in Polk County, Oregon, preaching in the morning at the South Meth. Ep. Church, and in the evening I attended the anniversary of the Polk County Bible Society, at the Meth. Ep. Church. The evening meeting was addressed by Rev. H. F. Williams, Dr. Embree, Hon. J. D. Lee, and myself.

On the 25th and 26th, I attended the session of the Columbia River Conference of the South Methodist Church, at Albany. The conference adopted favourable resolutions on the Bible work. There will be increased interest taken by the members of the conference, this year, in the Bible work.

#### TEXAS.

The first Sabbath I spent in Lancaster, a pleasant village of 500 inhabitants, in Dallas County. The attendance was large at the Bible meeting in the Baptist Church.

The second Sabbath I was at Mexia, a new town of about 1,500 inhabitants, in Limestone County. I preached in the Southern Presbyterian Church in the morning, in the afternoon addressed the children's meeting, and at night held the annual meeting of this society. Considerable interest was manifested. The officers of this auxiliary talk of canvassing its field.

The third Sabbath I spent at Mt. Calm, a small village in Hill County. In the morning I assisted in organizing a Sabbath school in the neighbourhood, and supplied it with new Bibles and Testaments. The children and old folks too, were delighted with them. At night I preached in the village to a large congregation. While at this place, I had to take my horse three and a half miles to water. The wells are so low as to afford only drinking water for the families; in numerous instances, a pint or quart cup is used to draw the water. On this trip, I was two days without a drink of clear water.

The fourth Sabbath at Waxahachie, county seat of Ellis County. A branch of the Central Railroad has just reached this beautiful village of about 2,000 inhabitants. I preached in the Presbyterian Church in the morning. In the afternoon, I re-organized this auxiliary—the first meeting this society has held since 1873. The interest considerable, contributions \$35.

Colportage work, financially, is not so good as last month; though the destitution supplied is greater by 136 families.

#### DELAWARE BIBLE SOCIETY.

The State Bible Society met, in its sixty-fourth annual session, in Asbury Meth. Ep. Church, Wilmington, Oct. 2d, 1879.

The treasurer's report showed: Balance in hand Sept. 1878, \$250; received from contributions, \$177 22; from sale of books, \$126 71; interest from savings bank, \$8 06; expended during the year, \$260 10; balance on hand Sept. 1879, \$302 07.

The Rev. Dr. Spottswood, of Newcastle, presented the report of the Women's Bible Society, setting forth in full the work of that organization.

The depository reported: Sold during the past year, 185 Bibles, 269 Testaments, and fifty-three copies of the Testament and Psalms, valued at \$126 21.



The Rev. B. F. Douglas, of Georgetown, addressed the audience in the afternoon, and the Rev. A. N. Keigwin made the address at the evening session.

#### KENT COUNTY BIBLE SOCIETY, DEL.

The twenty-first annual meeting of this auxiliary was held in Milford, Sept. 18th, 1879. From the report of the president, we learn that a thorough canvass of Milford Hundred resulted in the gratuitous distribution of forty-four Bibles and fourteen Testaments, and the sale of some nineteen dollars' worth of books in addition to those donated. Sixty-nine families were found destitute of Scripture and were thus supplied. Besides the regular work above reported, sundry copies have been distributed to individuals by the depository at Dover; and as it was learned that the prisoners confined in the public jail needed a supply, thirty copies of the New Testament were given to them.

Rev. Mr. Douglas, of the Sussex County Society, moved that a committee be appointed to act with similar committees from the other Bible societies of the State, to consider the propriety of placing a copy of the Scriptures on the desk of each member of the next legislature of Delaware. A committee was appointed.

#### SUSSEX COUNTY BIBLE SOCIETY, N. J.

A very large attendance and much interest, are described as being the characteristics of the anniversary of the above auxiliary, held June 11th, in the Baptist Church at Hamburg. After the introductory exercises, a sermon was delivered by the Rev. Dr. Moffat, of Princeton Theological Seminary, to whom a vote of thanks was subsequently tendered for "so lucid and forcible a vindication of the claims of the Bible as the foundation of the best religious system of the world." The following delegates were present: from Orange County Bible Society, Rev. Mr. Shuler; from Morris County, Rev. Mr. Stoddard and Hon. John Hill; from Warren County Bible Society, Rev. Mr. Sanson and Rev. Dr. Whitney—and were heard with marked attention. Their presence and Christian greetings "showed plainly that the inter-delegation method, as now introduced among the Bible associations of North Jersey, is no longer an experiment but a bond of Christian sympathy and growing strength to all who are identified with it."

The report of the managers states that: "The committee on distribution are now engaged in perfecting a plan for the constant supervision and supply of the county with Bibles and Testaments, under the direction of the respective township managers and by school districts. In this work they have been encouraged to hope for important aid from a majority, if not all of the teachers of public schools, acting not in any official capacity, but as citizens in the interests of patriotism and morality.

"Finally, the managers feel that in announcing the work of the distributing committee as well and faithfully done, they cannot do better than give you an abstract of their report: Number of families visited, 1,346; found destitute, 137; individuals found destitute, 153; families declining donations, 13. Amount received from sales of books, and as donations (after deducting expenses), and paid into the society's treasury, \$120 58."

#### SULLIVAN COUNTY BIBLE SOCIETY, N. Y.

At the recent annual meeting of this auxiliary, held in the Reformed Protestant Church of Mongaup Valley, the discussions are reported as having been animated, interesting, and useful. The Rev. J. B. Williams spoke on the subject of Bible distribution and its increasing proportions. The Rev. Dr. Talmage, of Port Jervis, made an earnest and eloquent appeal, treating of the self-evidencing power of God's word. Dr. Bentley, of Ellenville, and a delegate from Ulster County, followed with a forcible argument upon our indebtedness to the Bible, claiming that all that raises us above the heathen or above the lower orders of created existences we derive from the Scriptures.

#### VIRGINIA BIBLE SOCIETY.

RICHMOND, Nov. 12, 1879.

The enclosed statement of the progress of our Bible work may be of interest to the friends of the Bible cause. I would call especial attention to the fact that neither the Virginia Bible Society nor the American Bible Society makes any distinction between the white and coloured people in the distribution of the Scriptures. I do this because I infer from some articles I have lately read in some of the Massachusetts papers, that some of the people there are under the impression that the coloured people are not as well looked after in this respect as are the white people.

Since our last report 3,156 white families have been visited; 418 were found destitute; 413 were supplied; besides 366 white destitute persons were supplied. The same colporteurs visited 1,762 coloured families: 394 were found destitute; 382 supplied; besides 140 families destitute in part were supplied; 133 coloured destitute persons were supplied, and 43 Sabbath schools; making a total of 4,918 families visited; 812 found destitute, and 795 supplied, and 499 individuals. Volumes sold, 2,316; donated, 565. Since April 1879, 10,737 families have been visited; 1,941 found destitute, and 1,418 destitute persons. Volumes sent out from the depository, 13,362; valued at, \$2,743 87.

To the American Bible Society we are indebted for the means which has enabled this society to prosecute its great work in sections where the greatest destitution abounds. The poverty which abounds in many sections of this State renders it quite impossible to prosecute this work with pecuniary success. The people have no money to pay for the Bibles.

#### BIBLE NEED IN THE SOUTH.

From a letter to the *Southwestern*, written by the agent of the Southwestern Bible Society, we extract the following:

The society, besides operations in other portions of her territory, has been for some time engaged in canvassing the parishes in Lower Louisiana, contiguous to New Orleans. Miss J. P. Moore reports having visited, with her assistants, all the families in St. Bernard, St. Charles, Jefferson, Ascension, Assumption, a portion of St. James, St. John the Baptist, Terrebonne, Iberville, and all of Orleans outside the city. There were 2,503 white families visited, 1,533, or 62 per cent. of which she found totally destitute of any portion of Scripture; 14,104 coloured families were visited, 9,490, or over 66 per cent. of which were



destitute; 265 white and 3,084 coloured families, and 175 individuals were supplied; and there were distributed in this canvass \$929 worth of Bibles and Testaments.

The above are specimens of the destitution in portions of our territory, and of the work we are performing. Only consider these facts, showing that more than half the families living in our nearest neighbouring parishes are totally destitute of the word of life! Is there a church in this city that will fail to help us? I suppose none fail to take missionary collections to send to heathen in other lands; but here are heathen at our very door, and shall they perish?

#### CO-OPERATION WITH AMERICAN BIBLE SOCIETY.

The following report of the remarks of Bishop Doggett, at the Kentucky Annual Conference on the Bible cause, comes to us by the kindness of Rev. E. H. Pearce, of Versailles, Ky.:

We are bound by church action, of the most sacred obligation, to keep faith in co-operation with the American Bible Society. You cannot do greater or grander work for God than by promoting the diffusion and personal study of the Holy Scriptures in your own pastoral boundaries. You cannot incite or instruct your people to a nobler or more needed benevolence than that which the Society proposes, in giving the word of God to the benighted millions of mankind. I am a life director in the Society. I know the lofty purity of the work it constantly proposes and the fidelity of its prosecution. I exhort you to keep the plan and order enacted by the last general conference, namely, that a specific collection be taken in each charge of the conference, and reported at the annual conference as a contribution to the work of the Society. The work is undenominational.

The Virginia Bible Society has been of immense value to evangelical religion in my native State of Virginia; and, although older than the "American," we are indebted to the Society at New York for many noble facilities for spreading the word of divine truth. I have felt it my duty at this time to earnestly solicit your attention to one of the most vital interests to which your co-operation can be given.

### Miscellaneous.

#### TREASURE IN HEAVEN.

BY MARY E. LESLIE.

"Alas! I am a poor man now. I had worked hard and amassed a good deal of money, but in an evil hour I trusted it to unprincipled men, and they have made away with my hard-earned savings. I must begin life again now, when I am no longer young. Alas! Alas!"

Thus spoke Baboo Petamber Singh, a shopkeeper in a bazaar in Calcutta, to a customer who came to his shop. He had been well known in the city for many years; his shop contained things which ladies dearly love—silks, muslins, shawls, ribbons, fineries of all kinds—and daily was it frequented by crowds. But in making haste to increase his riches he had lent out several thousands on heavy interest. The parties to whom he had lent his money had failed in business and become insolvent, and the conse-

quence was that he had been involved in their ruin and had fallen with them. He had lost all, and now when past middle age was obliged to begin life afresh. The customer to whom he spoke was one who knew the "true riches," and therefore said quietly:

"Why do you not lay up treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal?"

God's words are mighty words; they seemed at once to penetrate his soul and he answered:

"True, true; let me have a book that tells about the treasure that none can take away."

A Testament was given, accompanied by a prayer that the true riches might be sought and found by the poor disappointed man, and customer and shopkeeper parted.

That night Petamber Singh, after balancing his accounts for the day and eating his dinner, saddened by the thought of the luxuries he was now obliged to do without, sat down to look at the book left by his strange customer. The passage quoted had been marked down for him. He read it first.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also."

What can these words mean? he thought. Oh, how I wish I had laid up my money somewhere else, and then these swindlers would not have got hold of it. Just think how much I have lost in one way or another. Only two months ago I bought some bales of silk, hoping to sell them to great advantage, but the mice got hold of them and bit large holes in them, and they have been a dead loss to me. Some years ago I bought a handsome cashmere shawl for 500 rupees, and thought it would be wealth to me all my life. Yesterday I took it out to wear at the Poojah and I found that the insects had eaten it in several places. Truly these earthly treasures are easily corrupted by moth and rust, and stolen by thieves. What a good thing it would be if I could lay up treasures in heaven! Heaven! is not that the dwelling-place of God?—and if so, it must be a safe place. I shall read this book night after night, and try and find out what is meant by this.

He opened the book at the beginning. He had heard something of Christ, for who now in the cities of India does not know something of the glorious Lord Jesus Christ, who came to give his life a ransom for all? He read of his wondrous birth, of the wise men who fell down and worshipped the young child, and opening their treasures presented to him gifts, gold, and frankincense, and myrrh. Was this the way in which they laid up treasures in heaven? he thought. Truly what they gave Him could never be lost, stolen, or injured.

The reading went on night after night when the business of the day was over. Long did he ponder over the words which had first been repeated to him; indeed, he committed them to memory. "Where your treasure is, your heart will be also." True, he thought, all these years my heart has been in my shop, in my money-chest, in my clothes-box, but it must be surely a more blessed thing to have my thoughts in heaven.



The parables of the hidden treasures and the pearl of great price, in Matthew xiii. exercised a strong influence over him. I should have acted like those men, he thought. Just think what it would be to find a treasure in the courtyard of the house I live in. Were I to find such a thing I would sell everything I now possess, little as it is in comparison with what I have lost, and I would buy the house, and how rich I should be then! And if I saw a pearl of great price in the hands of any dealer in precious stones, how gladly I would buy it at the cost of all that belongs to me! A parable is a story with a meaning. What is the meaning of these parables? Is there a treasure I can possess by giving up all?

The story of the rich young man in Matthew xix. made a deep impression on his mind. Is this the explanation of laying up treasure in heaven? Jesus told the rich young man to sell all that he had and give to the poor, and he would have treasure in heaven. Now that I have lost so much, I feel willing to learn by experience and to try to lay up treasures in heaven if I can only find out how. The 29th verse speaks of forsaking everything, houses, lands, family, for the sake of Christ, and inheriting "everlasting life." What a glorious thing that everlasting life must be! Would that I had this treasure!

The parable of the rich fool in Luke xii. made him feel much. I have been such a fool, he thought. I laid up treasure for myself and was not rich toward God. My soul might have been required long ere this as the soul of that rich man was. What would have become of me?

He thus went on reading in order, yet occasionally glancing at other places. One day God the Spirit directed him to James v. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Very bitter were his feelings, on reading these words. I have oppressed the poor who worked for me. I often kept back their wages unnecessarily, glad of the slightest excuse to withhold even an anna. What must God think of me? I am a sinner. I see now how I have sinned; I have been unjust; I have demanded. I have been no better than the rogues who have swindled me out of my money. I remember Baboo Ram Kristo, to whom I lent 100 rupees at exorbitant interest. Poor man! I got from him, in the way of interest and compound interest, 400 rupees, and yet when he died I compelled his miserable children to sell the few valuables they possessed to pay me back the principal. How they entreated me to let them off! but I would not do it.

What a wretch I have been! And then there was that poor tailor, who executed a large order for me, and I kept back from paying him until I received the money myself, and then when it came he was dead, and since his family had nothing to show that I owed the money, I took advantage of it to refuse payment. His family must have cursed me. Richly did I deserve their curses. Alas! alas! I am a sinner. This book says, "the coming of the Lord draweth nigh." How shall I stand before the Lord when he comes to judgment?

From this time his lamentations over his lost riches ceased. One only desire took possession of his heart, the desire of obtaining salvation. This must be the "true riches," he thought.

The New Testament was perused again, with this object in view. "Thou shalt call his name Jesus: for he shall save his people from their sins." Matthew i. 21. This verse struck his heart on beginning again. This is the salvation I want. I want to be saved from all my sins. Christ is the only Saviour I ever heard of. The Krishna we talk of so much could not save himself from sin, how then can he save me? But the Lord Jesus Christ, of whom I read in this book, never committed any sin. He could save himself, therefore he can save me. I wonder how he can save me! I wish I knew.

He read on, and day by day the light brightened. Chapters he had read at first, dimly seeing their meaning, now became very bright to him. "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts x. 31, led him to think. "Lord, I do believe. I believe thou art the only Saviour. Thou alone canst save me. I cannot save myself. I put my soul into thy hands. Save me for thine own name's sake. Amen." And Jesus heard and saved.

Petamber Singh went on with his business as usual, but now there was no more taking advantage of others, no more demanding more than was right. He asked a fair price for his goods. He gave the right measure, not swerving aside from the right line, even by the breadth of a nail. Those who worked for him received their full wages and regularly. The neighbouring shopkeepers wondered, saying one to another, "What has come over the man? He used to be a regular screw, one with whom it was very hard to deal. But now he is different." "What do you think I heard yesterday? Rajgopal Baboo was employed as account-keeper by Petamber Baboo. He was very ill for about a month and his family were in great distress, wondering how they were to live. As soon as he was able he went to the shop, expecting to be told that he was no longer needed. Petamber Baboo, however, received him very kindly and heard all his story, and to his surprise gave him his month's salary and told him to come again as before. He said he had been obliged to employ some one to act for him, but that God had prospered him and that he was glad to be able to pay him his salary. Was not this astonishing? Somebody asked him why he acted in this way? He said he had read a rule to this effect—'Whatever ye would that men should do to you, do ye even so to them.' I believe this rule is in the Bible." "Well, do you know that it is whispered that Petamber Singh has become a Christian?" "So I have heard. What makes people think so?" "He keeps a copy of the Bible in his house, and he has been seen reading it and explaining it to others."



A few days after this there was a fresh commotion. One Sabbath morning no one came to open Petamber's shop. The other shopkeepers wondered, and the next day several went up to him and said, "What were you doing yesterday? The bazaar was full of people and they were wondering why your shop was closed." He said, "I am resolved from henceforth to keep the Sabbath, and so I commenced yesterday." "I suppose you wish for a holiday every week." "A holiday is pleasant, but my true reason is that the Bible commands it, and I think it right to obey the commands of God." "What, are you turning a Christian?" "If by a Christian you mean a follower of Christ, you are right. I wish indeed to follow the Lord Jesus Christ." "How can you forsake the religion of your forefathers?" "If their religion could not save them, why should I adhere to it?"

He found it rather hard work at first to follow Christ. His neighbours made fun of him, the shopkeepers in the bazaar made fun of him, and tried to prevent customers from going to his shop. The hardest trial of all was the anger of his own family. His wife wept for several days and would not speak to him. His children even reproached him. But he kept right on, doing what was right, and when reviled not answering again. All that was said against him was said falsely, and therefore the words lacked a sting.

One day while reading in Hebrews he came upon these words in the eleventh chapter: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

He had before this obtained a copy of the Old Testament and knew the history of Moses. The verses touched an old chord. He thought of the contrast between affliction with the people of God and the pleasures of sin, between the reproach of Christ and the pleasures of Egypt. He then deliberately resolved to cast in his lot with the people of God. "They have reproached me already, and their reproaches, though they have grieved me, have not hurt me. I am now surely rich. Christ is now my Saviour. In him I have all I want. In him I have pardon and peace and endless life. What more can I want. Christ is my treasure. He is in heaven and my heart is there also, and how I rejoice! This treasure no one will be able to take away. I may lose all, but I can never lose Christ. Most gladly will I avow myself as his disciple by being baptized in his name."

He was baptized publicly, and many of his friends witnessed the solemn act of consecration. He lived on among them as usual. For a time there was much bitterness, much opposition, but all this gradually ceased. He prospered in his business and did well. One thing was remarkable: His prosperity commenced from the time that he had resolved to devote one-tenth of his income to the service of God. His family yielded to his wishes and became a Christian household. At first they did this only to please him, but soon the "light" which always follows the "entrance" of God's words led them to serve God with other motives. They too laid up their treasures in heaven.

God grant that all who read this little story

may, like Petamber Baboo, find Christ as their Saviour, and so be rich to all eternity! Amen.—*Lucknow Witness.*

For the Bible Society Record.

#### A CHRISTIAN SEA CAPTAIN.

The following statement shows how much may be accomplished by those "that go down to the sea in ships," and who have a will to work for the Master in the distribution of his word:

Captain Higgins—who has followed a seafaring life for over thirty years, and who has during this long period exemplified in his life and labours the religion of the Lord Jesus Christ, and has during the past year acted as a volunteer worker for the California Bible Society—gives us the following account of his last year's work:

"On July 14th, 1877, I sailed from San Francisco to Salmon Creek, Mendocino County, Cal. I supplied twenty-five destitute persons with Bibles. I visited the Albion Ridge Sabbath School and found most of the children destitute of the Scriptures and very anxious to obtain them. On my next voyage, August 7th, I received three dozen Bibles and Testaments, and on my arrival at Salmon Creek, I distributed the same to as many families and Sabbath school children, all of whom were very poor, and expressed great thankfulness for the gift. On my next trip up to this place I visited this school and found the children and others taking a great interest in the study of the Bible. On my next voyage up the coast in September, the society supplied me with a large number of Bibles and Testaments, and while my ship was in port I occupied my spare time in exploring the country a few miles back from the coast and supplying the destitute with the Scriptures. I feel that every man, woman, and child ought to have the word of God.

"On November 6th, I sailed for San Blas, Mexico, and had on board a good supply of Bibles and Testaments in the Spanish and English languages. I had a number of passengers on board, and on the voyage I supplied every passenger with a Bible or Testament. One Spanish family—father, mother, and ten children—took great interest in reading the word, and manifested great thankfulness for it. I pray the good seed sown may bring forth good fruit in them unto eternal life. Many on board were constantly reading the Bibles I gave them. While in port at San Blas I distributed all the Bibles and Testaments I had. I found the merchants there anxious for the Bible, and I could have distributed many more than I had. The captain of the port was very much interested in the distribution of the Bible in Spanish, and many urged me to bring a good supply on my next voyage. There is a great opening on the west coast of Mexico for the spread of the gospel. I think there ought to be a missionary-freighting vessel, owned by Christian men and women on the Pacific coast, for carrying freight to and from points on the west coast of Mexico and Central America, and for missionary purposes, on which shall always be kept a large supply of Bibles and Testaments in the languages spoken in the ports the ship shall visit. I pray God will enable Christians to do their duty to the perishing, and those who are our near neighbours.

"On my voyage up from Mexico to San Francisco I had on board a Mexican to whom I gave



a Spanish Testament. I afterwards found him so much interested in the perusal of it that he read it every day. We were thirty days on the passage, and often would he come to me and point to a text of Scripture and say, "Captain, that very good, *very good*;" and such expressions as "God is good;" and he always attended prayers in the cabin. I believe the Holy Spirit opened the glorious truths to his mind and heart.

"In February, 1878, I sailed again for Salmon Creek, California, and was again furnished with a liberal supply of Bibles by the California Bible Society. On my arrival in port, I spent all the time I could in travelling away from the coast in exploration and supplying of the many I found destitute, all of whom were very glad to receive it. On March 10th, I sailed for Little River, and in my explorations I found a great many without the Bible and supplied them. Most of these were young men who were glad to get a Bible, and I think most of them were sincere and desirous of knowing the truth. In April I was again in Salmon Creek, and found a number of men who desired a Bible, whom I supplied. And while my work for the society has been among very poor people, yet I always tell them to give the California Bible Society something in return when they get able. I take great delight in this work of Bible distribution for the society."

"May God bless this society is the prayer of yours, in Christian fellowship,"

"JAMES S. HIGGINS."

Oakland, Cal.

#### ATTRactions OF THE BIBLE.

In giving the Bible, God had regard to the mind of man. He knew that man has more curiosity than piety, more taste than sanctity, and that persons are more anxious to hear some new thing, or read some beautiful theme, than to read or hear about God and his great salvation; that few could ever ask, "What must I do to be saved?" till they had once been attracted and brought to the Bible itself. And therefore he made the Bible not only an instructive book but an attractive one—not only true, but enticing—a book which in trying to catch the heart of man, should gratify his taste. The pearl is of great price, but even the casket is of exquisite beauty; the world's Maker is the Bible's Author, and the same profusion which furnished so lavishly the abode of man, has filled thus richly, and adorned thus brilliantly, the book of man. For God has made inspiration a counterpart of the incarnation; and just as in the incarnate mystery, without mutual encroachments, and without confusion, we have very God and very man, so in Scripture we have a book, every sentence of which is truly human, and yet every sentence of which is truly divine. Holy men spake and wrote it "as they were moved by the Holy Ghost;" and just as when God sent his Son into the world, he sent him, not in the fashion of an angel, nor even in the fashion of a glorified and celestial man, but sent him "in all points like unto his brethren," so when he sent into the world his written word, it came not ready-written with an angel's plume, but with reeds from the Jordan, and was consigned to paper from the marshy Nile, and every word of it not the less heavenly. We have in God's divine revelation the beautiful simplicity of John, the argumentative soul-stirring energy of Paul, the fervent solemnity of Peter, the lyrical mood of David, the

ingenious and majestic narrative of Moses, the royal wisdom of Solomon; but we have also God. And such ought to be the word of Jehovah, like Immanuel, full of grace and truth, at once in the bosom of God and in the heart of man—powerful, yet sympathising—celestial, yet human—exalted, yet humbling—imposing, yet familiar—God and man. Oh, my brethren, there is a loveliness even in the letter of the Bible, but there is life for our souls in the divine significance. In blissful bewilderment may you forget the fascinations of earth and the pleasures of sin, and only wake up to consciousness still to find yourself alone with the Master; and none will less grieve than he who now addresses you, if the literary attractions of the Bible become thus merged and superseded in charms more spiritual—in those attractions, which if they draw you to the Bible, will also draw you at last to heaven.—*James Hamilton.*

#### "I WILL; BE THOU CLEAN."

Matthew 8: 3.

BY REV. F. G. MORRIS.

On the shore of Galilee  
Walked a leper silently;  
Heard the eager people cry:  
"Lo! the Healer passeth by!"

Came the man of solitude,  
Shunned by all the multitude,  
And with all his heart's accord  
Worshipped low before the Lord.

"If thou wilt!" the leper cried;  
"Be thou clean!" the Lord replied.  
Faith enough to come and crave;  
Power enough to stand and save.

Jesus quick put forth his hand—  
Token of a sweet command.  
Overjoyed the leper's soul,  
For the Lord hath touched him whole.

Oh thou Healer, still the same,  
Speak to me thy mighty name,  
While for joy I worship thee,  
Like the man of Galilee.

Touch me, Lord, destroy my sin;  
Touch me, Jesus, make me clean;  
Sinner I, but Saviour thou!  
Touch, O Christ, my sullied brow!

—*Zion's Herald.*

## Bible Society Record.

NEW YORK, NOVEMBER 20, 1879.



BIBLE HOUSE, ASTOR PLACE.

#### AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, November 6th, at half-past three o'clock, P.M., William H. Allen, Esq., LL.D., President, in the chair.



The Scriptures were read and prayer was offered by the Rev. I. H. Torrence, of Philadelphia.

It was announced that the latest advices from Secretary Gilman were dated at Constantinople, on the 13th of October. He was on the eve of leaving for Syria.

Recent communications from the Rev. H. P. Hamilton, of Mexico, show that the Society has now seven colporteurs labouring in six different States of that country.

Letters were also announced from the Rev. L. H. Gulick, Yokohama, Oct. 3d; from the Rev. A. L. Blackford, Rio de Janeiro, Oct. 2d; from Mr. A. M. Milne, Monte Video, Sept. 24th.

Grants of books were made for distribution, to the value of nearly \$14,000; including \$6,000 for colportage work, \$500 to the American Missionary Association, and 44,000 volumes to the New York Bible Society.

The receipts for October were \$36,915 61. The number of volumes issued, 103,868.

We desire to acknowledge with pleasure the reception of various documents during the past month, informing us of the recent action of several Synods and Conferences, regarding the work of this Society. It is hoped that we may find place, at an early date, for the publication of some of the kind words which have been spoken.

Meanwhile, it is gratifying to know that the action of the Board of Managers, in so greatly reducing the number of District Superintendents during the past few years, is meeting with the approbation of the constituents and friends of the Society.

### Summary of District Superintendents' Reports,

*For the month of September, 1879.*

Number of District Superintendents reporting.....	18
Auxiliaries, Branches, etc., visited.....	140
Anniversaries attended.....	56
New Societies and Committees formed.....	8
Sermons and Addresses delivered for the Bible cause	160
Letters sent.....	1,859
Miles travelled on official duty.....	21,810
Donations and subscriptions secured for the Bible cause	\$1,559 90

### BIBLE DISTRIBUTION IN SEPTEMBER, BY SIXTY-FIVE COLPORTEURS AND TWENTY COUNTY AGENTS.

	Colpor's.	Co. Ag'ts.
Days of service.....	1,576	480
Families visited by them.....	18,000	5,703
Families found destitute of the Bible.....	3,927	718
Destitute families supplied.....	3,028	531
Destitute individuals supplied in addition.....	1,693	166
Number of books sold.....	10,711	1,179
Value of books sold.....	\$3,611 20	\$518 64
Number of books distributed gratuitously.....	2,803	684
Value of books distributed gratuitously.....	\$672 30	\$195 53

### Summary of Fifty-four Annual Reports of Auxiliary Societies,

*Received in October, 1879.*

Receipts from sales in twelve months.....	\$5,061 80
Receipts from collections and donations.....	4,497 62
Paid American Bible Society on book account.....	3,433 08

Paid American Bible Society on donation account....	\$2,903 13
Expended on their own fields.....	1,088 84
Value of books donated.....	500 36
Value of stock on hand at date.....	7,405 69
No. of these Auxiliaries reporting general operations..	9
Collecting and distributing Agents employed.....	9
Families visited by them.....	4,271
Families found destitute.....	694
Destitute families supplied.....	504
Destitute individuals supplied in addition.....	21
Sabbath and other schools supplied.....	4

### Deceased Members.

Rev. Lovick Pierce, D.D., Sparta, Ga.
Rev. David R. Austin, South Norwalk, Conn.
Rev. Matthew Hale Smith, Brooklyn, N. Y.
Hon. Jacob Sharp, Belvidere, N. J.
Hon. Castle W. Herrick, Nassau, N. Y.
Rev. Lent S. Hough, Poquonock, Conn.
Henry H. Farnum, Port Jervis, N. Y.
Frederick J. Betts, Buffalo, N. Y.
Lafayette A. Stephens, Lexington, Ill.
Prof. Caleb Mills, Crawfordsville, Ind.
Dea. William Perry, Vernon, Vt.
Mrs. Henry P. Doremus, Passaic, N. J.
Hiram Norcross, Monmouth, Ill.
Mrs. Harriet Frederick, Albia, Iowa.
John C. Watkins, Weedsport, N. Y.

### MONEYS RECEIVED IN OCTOBER, 1879.

#### Gifts:—

#### FROM INDIVIDUALS.

Anonymous (In Memoriam, Racine, Wis.)....	\$5 00
A Friend, Raleigh, N. C.....	30 00
Arms, Mrs. S. E., Elizabeth, N. J.....	30 00
Anonymous, through Rev. A. B. Nicholas,	
Rector Calvary Church, Sandusky, Ohio....	55 00
Burnham, H. P., La Salle, Ill.....	20 00
Clopper, Mrs. Mary E., Cincinnati, Ohio.....	5 00
Children of New Ipswich, N. H.....	1 00
Collections by Mrs. S. Williams, New Preston,	
Ct.....	2 50
Collections thro' M. E. Ch. Mission in Germany	64 80
Collections by Colporteurs:	
Through Rev. W. R. Long, D. S., W. Va.	18 76
" " J. L. Lyons, " Fla....	2 05
" " " " Ga....	12 66
" " W. B. Rankin, " Tex....	75 80
" " T. J. Rutledge, " Ala....	34 53
" " Geo. S. Savage, " Ky....	20 09
" " E. G. Smith, " Ill....	1 05
" " J. J. Thompson, " Ks....	44 00
" " Geo. M. Tuthill, " Mich....	30
" " " " Wis....	9 33
" " C. H. Wiley, " N. C....	22 31
" " " " S. C....	22 56
" " E. Wright, " Mo....	12 37
Downs, William, Canton, Mo.....	50
Dominick, James W., New York.....	30 00
Ford, Mrs. Hannah, Cleveland, Ohio.....	30 00
H. W. C. and Son, Jamesburg, N. J.....	5 00
Hills, Clarissa, Windham, N. H.....	5 30
Harmon, Wesley, St. Lawrence Co., N. Y.....	47 37
Nelson, Mrs. William, South Ryegate, Vt....	50 00
Reynolds, Mrs. and family, Kingston, N. Y...	150 00
Subscriptions received through A. M. Milne,	
Agent, S. A.....	17 19
Stewart, Chancellor Alex. P., Oxford, Miss...	60 00
Templeton, Alex., Cleveland, Tenn.....	10 00
Vail, Dr. William T., Newark, N. J.....	3 00
Vail, Charles E., Belvidere, N. J.....	2 00
Waldo, Lucius, Prattsburgh, N. Y.....	10 00
Weiker, George, Bellevue, Ohio.....	250 00

Reformed Church Mission at Amoy, China,	
(Return of funds not used).....	198 35
R. Hamilton Legacy Fund.....	175 00

\$1,533 07

#### FROM LEGACIES.

Baldwin, Hannah, late of Schenectady, N. Y.	1,440 00
Barnes, Betsey, late of Battle Creek, Mich...	500 00
Bates, Moses, late of Lorain County, Ohio...	166 30
Bolton, Eliza W., late of Dane County, Wis...	100 00



Collyer, James T., late of Sing Sing, N. Y....	\$200 00
Devoo, W. L., late of New York.....	87 50
Hart, Sarah P., late of Chenango Co., N. Y....	250 00
Lusk, Stephen, late of Livingston Co., N. Y....	650 00
Smith, Margaret, late of New York.....	1,000 00
Smith, Eliza, late of Oneida County, N. Y....	8 00
Turner, Samuel, late of Johnston Co., Ind....	35 00
Templeton, John, late of Boston, Mass.....	98 16
Thurston, E., late of Somerset, Mass.....	128 34
Van Gelder, Elizabeth H., late of Camden, N.J.	5,000 00
	<u>\$9,658 30</u>

## FROM CHURCH COLLECTIONS.

ALABAMA.	
Alexandria Circuit, Meth. Ep. Ch. South.....	16 85
Hillabee, Camp Meeting Meth. Ep. Ch. South.....	11 70
Louisa, Camp Meeting Meth. Ep. Ch. South.....	50 25
Rock Mills, Meth. Ep. Ch. South.....	12 00
Talladega Circuit, Meth. Ep. Ch. South.....	5 40

## DELAWARE.

Christiana Hundred, Christ Church.....	23 21
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## ILLINOIS.

Chester, German Meth. Ep. Ch.....	1 00
Central Illinois Meth. Ep. Conference.....	11 50
Rock River Conference Meth. Ep. Ch.....	2 60
Rock River Conference (Whiteside Fund)...	20 00

## IOWA.

Iowa Conference Meth. Ep. Ch.....	31 98
Tubor, Cong. Ch.....	7 00
Upper Iowa Conference Meth. Ep. Ch.....	59 48

## KANSAS.

Americus Evangelical Association.....	60
Abma, Cong. Ch.....	2 40
" Meth. Ep. Ch.....	3 82
Eligerton, Pres. Church.....	9 25
Oskaloosa Circuit, Meth. Ep. Ch.....	5 00
Western German Conference Meth. Ep. Ch..	27 33

## KENTUCKY.

South Lawrenceburg, Meth. Ep. Ch.....	2 00
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## MICHIGAN.

Detroit Conference Meth. Ep. Ch.....	84 96
Port Huron, Meth. Ep. Ch.....	24 00

## MISSOURI.

Boonville, Churches of (balance).....	1 00
Canton, Meth. Ep. Ch.....	85
Carrollton, Churches of.....	10 00
German Annual Conference Meth. Ep. Ch.....	55 62
Kirksville, Cumberland Pres. Ch.....	4 75
St. Louis, German M. E. Ch., 8th & Souldard St.	4 50

## NEW JERSEY.

Rutherford Park, First Pres. Ch.....	15 21
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## NEW YORK.

Barrytown, Church of St. John the Evangelist	54 88
Genesee Conference Meth. Ep. Ch.....	235 44
Hastings-on-the-Hudson, Reformed Church...	55 00
New York Mills, Pres. Ch.....	70 52
Poughkeepsie, Second Reformed Ch.....	42 45

## OHIO.

Central Ohio Conference Meth. Ep. Ch.....	27 35
East " ".....	52 52
North " ".....	58 20

## PENNSYLVANIA.

Philadelphia, Calvary Pres. Ch.....	72 00
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## TENNESSEE.

Johnson City, Meth. Ep. Ch.....	4 80
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## WISCONSIN.

Wisconsin Conference Meth. Ep. Ch.....	81 40
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\$1,247 97

FROM AVAILS OF SALES BY THOSE TO WHOM BOOKS  
HAVE BEEN GIVEN.

John H. Creekpore, Lincoln, Mo.....	12 25
Kansas Central Agency.....	47 05
M. E. McCampbell, Cummingsville, Texas...	2 00
Rev. G. W. Richardson, Austin, Texas.....	50 00
Pleasant Grove Sunday School, Texas.....	5 10
Meth. Ep. Church Mission in Germany.....	1,913 42
Almon C. Bacon, Tahlequah, Indian Ter.....	3 00
Rev. A. Clark, Jessup, Ga.....	8 60
A. A. Bradshaw, Ocala, Fla.....	10 86
Rev. J. H. De Votie, Atlanta, Ga.....	100 00
Rev. John Hinton, Dist. Supt., Minn.....	16 55

## From sales of books granted for Colportage work:

Through Rev. W. R. Long, D. S., W. Va.	\$275 56
" " J. L. Lyons, " Fla....	30 78
" " " " Ga....	370 19
" " W. B. Rankin, " Tex....	626 30
" " T. J. Rutledge, " Ala....	669 23
" " Geo. S. Savage, " Ky....	65 90
" " " " Tenn..	69 50
" " E. G. Smith, " Ill....	13 80
" " O. J. Squires, " Iowa..	75
" " J. J. Thompson, " Ks....	62 35
" " Geo. M. Tuthill, " Mich..	205 19
" " " " Wis..	156 84
" " C. H. Wiley, " N. C....	275 34
" " " " S. C....	323 77
" " E. Wright, " Mo....	414 14

\$5,738 47

## FROM AUXILIARY BIBLE SOCIETIES:—

## FOR THE GRATUITOUS FUND.

Anderson County, S. C.....	40 00
Ashtabula County, Ohio.....	90 50
Columbia County, N. Y.....	30 00
Des Moines County, Iowa.....	30 00
Jefferson County, N. Y.....	30 00
Lake County, Ohio.....	28 30
Middletown and Vicinity, Ct.....	115 67
Portage County, Ohio.....	50 00
Red Hook, N. Y.....	72 15
Princeton, N. J.....	47 92
Somerset County, N. J.....	60 00
Schenectady County, N. Y.....	120 00
Schoharie County, N. Y.....	60 00
Shelby County, Ky.....	125 00
Union of Richland & Fairfield Counties, S. C.	90 00
Woodruff County, Ark.....	13 96
White County, Ill.....	44 00
Yates County, N. Y.....	89 03

\$1,076 53

## Receipts from Sales:—

## FROM AUXILIARY BIBLE SOCIETIES:—

## ON PURCHASE ACCOUNT.

Aurora and Vicinity, Ind.....	\$50 00
Arapahoe County, Cal.....	176 11
Alabama, of Montgomery, Ala.....	175 00
Allen County, Ks.....	25 00
Bay County, Mich.....	120 00
Belle Plaine, Minn.....	6 40
Brown County, Minn.....	20 39
Bardstown and Vicinity, Ky.....	51 85
Butler County, Ky.....	15 95
Brooklyn City, N. Y.....	36 00
Broome County, N. Y.....	85 25
Blackford County, Ind.....	14 68
Brenham, Texas.....	19 74
Burke County, N. C.....	65 15
Bent County, Col.....	17 72
Boulder County, Col.....	30 21
Butler County, Neb.....	3 00
Braxton County, W. Va.....	18 82
Blue Earth County Welsh, Minn.....	37 45
Bartholomew County, Ind.....	25 00
Bergen County, N. J.....	500 00
Bullock County, Ala.....	129 52
Cass County, Iowa.....	1 38
Cincinnati Young Men's, Ohio.....	374 19
Cottonwood County, Minn.....	4 50
Clay County, Mo.....	31 65
Caldwell County, Mo.....	18 95
Carroll County, Mo.....	13 80
Cooper County, Mo.....	40 00
Crawford County, Iowa.....	43 70
Chicago, Ill.....	324 52
Columbia County, N. Y.....	20 00
Caldwell County, N. C.....	32 49
Custer County, Col.....	25 85
Cheyenne City, Wy.....	43 38
California.....	200 00
Clinton County, N. Y.....	150 00
Columbiana County, Ohio.....	80 00
Cape May County, N. J.....	74 00
Creston, Iowa.....	41 00
Cass County, Ill.....	55 00
Christian County, Ill.....	48 85
Columbus and Franklin County, Ohio.....	140 00
Columbia County, N. Y.....	100 00
Doniphan County, Ks.....	65 00



Dodge County, Wis.	\$50 00
Du Page County, Ill.	5 00
Eminence, Ky.	12 55
El Paso County, Col.	37 93
Ellis County, Texas.	50 00
Evart, Mich.	19 00
Essex County, N. Y.	117 13
Eaton County, Mich.	10 45
Franklin Female, Ohio.	49 21
Fairfield County, Ohio.	34 79
Fremont County, Col.	17 00
Franklin County, Neb.	15 00
Fulton and Hamilton County, N. Y.	200 00
Fayette County, Ill.	25 00
Fulton County, Ill.	103 00
Gufford County, N. C.	40 40
Granville County, N. C.	20 73
Guernsey County, Ohio.	27 44
Grant County, Ind.	76 14
Houston County, Minn.	8 75
Hart County, Ky.	5 00
Harrison County, Ky.	25 29
Hickory Tavern, N. C.	11 25
Hampshire County, Mass.	64 18
Hennepin County, Minn.	75 00
Ionia County, Mich.	18 51
Independence County, Ark.	1 40
Indiana Bible Association of Friends.	32 67
Jackson County, Minn.	35 37
Jackson County, Wis.	18 87
Kankakee County, Ill.	79 90
Lyon County, Minn.	37 77
Lewis County, Ky.	12 00
Lincoln County, Tenn.	37 00
Lake County, Ohio.	116 53
Las Animas County, Col.	9 60
Lancaster, Texas.	18 05
Limestone County, Texas.	33 40
Long Island, N. Y.	215 42
Marietta, Ga.	24 62
Montgomery County, Ill.	18 97
Moulton and Young's Chapel, Texas.	23 60
Middletown and Vicinity, Ct.	9 23
Meeker County, Minn.	4 10
Madison County, Mo.	6 00
Maine.	134 53
Madison County, Ill.	130 00
Manistee County, Mich.	18 75
Madison County, N. Y.	5 63
Massachusetts.	500 00
Nobles County, Minn.	39 87
Newcastle and Vicinity, Ky.	10 45
Northern Utah.	25 00
Newberry County, S. C.	10 00
Nassau County, Fla.	13 70
Outagamie County, Wis.	7 00
Oxford, Ala.	29 05
Oregon.	126 65
Otsago County, N. Y.	47 05
Osceola County, Mich.	3 35
Ottawa County, Mich.	28 31
Pine Island, Minn.	15 07
Pueblo County, Col.	29 31
Parker County, Texas.	44 75
Port Huron, Mich.	124 75
Princeton, N. J.	120 47
Pulaski County, Ga.	21 40
Rock County, Minn.	44 16
Randolph County, Ala.	18 80
St. Louis, Mo.	50 00
Schenectady County, N. Y.	125 00
Sauk Prairie, Wis.	37 50
Somerset County, N. J.	70 00
Savannah, Ga.	30 28
Stephensville, Texas.	14 20
Scott County, Ill.	96 50
South De Kalb County, Ill.	10 15
Shelby County, Ky.	114 50
Taylor County, W. Va.	1 90
Tucker County, W. Va.	29 16
Tuscarawas County, Ohio.	43 64
Thomas County, Ga.	22 25
Union County, N. J.	200 00
Union County, N. C.	50 00
Vernon County, Wis.	8 26
Vermillion County, Ill.	15 20
Van Wert County, Ohio.	5 00

Washington County, Ohio.	\$30 59
Watsonwan County, Minn.	19 17
Williamson County, Tenn.	23 85
Weld County, Col.	8 53
Wirt County, W. Va.	12 70
Washtenaw County, Mich.	55 70
Waxhaw, S. C.	23 00
Washington County, N. Y.	36 00
Waukesha County, Wis.	17 00
Williamsburg Welsh, Iowa.	7 05
Woodruff County, Ark.	3 95
Wayne County, Mich.	30 00
Westchester County, N. Y.	1,000 00
White County, Ill.	127 80
Wheeling and Ohio County, W. Va.	100 00
Washington County, Tenn.	14 20
Zumbrota, Minn.	38 26
	\$9,404 19

Bible Committee, Yorkville, S. C.	17 20
" " Port Sanilac, Mich.	2 00
" " Cairo, W. Va.	31 60
Kansas Central Agency.	30 01
Rev. W. B. Rankin, Dist. Supt., Texas.	10 00
Rev. J. S. Willbanks, " Ark.	55 02
Rev. A. L. Blackford, Agent, S. A.	505 28
A. M. Milne, " S. A.	716 06
Rev. H. P. Hamilton, " Mexico.	103 14
Rev. L. H. Gullick, " China.	1,168 25
	\$2,638 56

## MISCELLANEOUS.

J. Burr Legacy Income Fund.	\$37 75
Sale of waste material from Bindery.	95 57
Interest.	663 94
Trade Sales.	1,048 09
Retail Sales.	1,534 00
Rents.	1,425 82
Record Subscriptions.	8 35
Sundries.	510 00
	\$36,915 61

SUMMARY OF RECEIPTS FROM EACH STATE, ETC.,  
DURING OCTOBER, 1879.

	Purchase Acc't.	Gifts.	Legacies.	Total.
Alabama	\$347 37	799 96	.....	\$1,147 33
Arkansas	60 37	13 96	.....	74 33
California	200 00	.....	.....	200 00
Colorado	352 26	.....	.....	352 26
Connecticut	9 33	118 17	.....	127 50
Delaware	.....	23 21	.....	23 21
Florida	13 70	43 69	.....	57 39
Georgia	93 55	491 45	.....	590 00
Illinois	1,039 89	113 95	.....	1,153 84
Indiana	198 49	.....	35 00	233 49
Indian Territory	.....	8 00	.....	8 00
Iowa	93 13	129 16	.....	222 29
Kansas	120 01	201 30	.....	321 31
Kentucky	247 59	212 99	.....	460 58
Maine	134 53	.....	.....	134 53
Massachusetts	564 18	.....	221 50	785 68
Michigan	430 82	314 45	500 00	1,245 27
Minnesota	381 26	16 55	.....	397 81
Mississippi	.....	60 00	.....	60 00
Missouri	160 40	515 98	.....	676 38
Nebraska	18 00	.....	.....	18 00
New Hampshire	.....	6 00	.....	6 00
New Jersey	964 47	163 13	5,000 00	6,127 60
New York	5,671 24	3,856 60	3,635 50	12,663 34
North Carolina	263 66	327 65	.....	591 31
Ohio	857 75	646 87	166 30	1,670 92
Oregon	126 65	.....	.....	126 65
Pennsylvania	.....	72 00	.....	72 00
South Carolina	50 20	416 83	.....	466 53
Tennessee	75 05	84 00	.....	159 05
Texas	208 74	739 20	.....	967 94
Utah	25 00	.....	.....	25 00
Vermont	.....	50 00	.....	50 00
West Virginia	194 18	294 32	.....	488 50
Wisconsin	133 63	252 62	100 00	486 25
Wyoming	43 33	.....	.....	43 33
China	1,168 25	198 35	.....	1,366 60
Germany	.....	1,973 22	.....	1,973 22
Mexico	103 14	.....	.....	103 14
South America	1,221 34	17 19	.....	1,238 53
	\$15,576 51	11,680 80	9,658 30	\$36,915 61



## OFFICERS OF THE AMERICAN BIBLE SOCIETY.

WILLIAM H. ALLEN, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D. }	Corresponding Secretaries.
REV. ALEXANDER McLEAN, D.D. }	
REV. ALBERT S. HUNT, D.D.....	
ANDREW L. TAYLOR.....	Assistant Treasurer.
CALEB T. ROWE.....	General Agent.

## DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as sales are made for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

## BIBLES AND TESTAMENTS.

The attention of the public is invited to the large and attractive assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

Bibles of all sizes in substantial bindings at prices varying from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

In response to frequent letters asking for the address of District Superintendents, their names are given below with each mission field of labour and post-office address.

Information respecting local work will be cheerfully communicated by them.

New Jersey & Delaware.....	Rev. GEORGE SHELDON, D.D., Princeton, N. J.
North & South Carolina.....	Rev. C. H. WILEY, Winston, Forsythe Co., N. C.
Georgia & Florida.....	Rev. J. L. LYONS, Jacksonville, Florida.
Alabama & West Florida.....	Rev. THOS. J. RUTLEDGE, Opelika, Ala.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
Arkansas.....	Rev. J. S. WILLBANKS, Austin, Arkansas.
Kentucky, Eastern and } Middle Tennessee..... }	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
West Virginia.....	Rev. WALTER R. LONG, Wheeling, W. Va.
Ohio & Eastern Indiana.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Michigan & Wisconsin.....	Rev. GEORGE M. TUTHILL, Kalamazoo, Mich.
Illinois & West'n Indiana.....	Rev. E. G. SMITH, Morrison, Whitesides Co., Ill.
Minnesota.....	Rev. JOHN HINTON, Faribault, Rice County, Minn.
Iowa.....	Rev. O. J. SQUIRES, Mt. Vernon, Iowa.
Missouri.....	Rev. EDWARD WRIGHT, St. Louis, Mo.
Kansas.....	Rev. J. J. THOMPSON, Topeka, Kansas.
Nebraska, Colorado, } Wyoming, and Dakota }	Rev. WM. McCANDLISH, Omaha, Neb.
California & Nevada.....	Rev. JOHN THOMPSON, Oakland, Cal.
Oregon & Wash. Ter.....	Rev. P. C. HETZLER, Salem, Oregon.

## NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

## DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

## FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.

## REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

## BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1879, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.